tious, or any other part of our nature. When thus failing to perform its proper functions, no attempt should be made to set it aside, to nullify or destroy it, any more than the reason should be dismissed because it is liable to error, but pains should be taken to quicken, to elevate, to restore it. That it may become deranged, through the influence of a corrupted will, that it may be restored to pristine purity, through the atonement provided for transgression, and the grace of God,—these are topics which will *full* to be discussed as we proceed. Meanwhile, we call attention to the fact, that the conscience looks to a law above it, as the sun is above the eye to which its light comes.

Not only so, but the mind is led to connect this law with God as lawgiver. In the opening of this treatise we have said, that the idea of God is pressed on the mind from a variety of quarters. The order and adaptation of nature suggest a designing mind The law-revealer in the breast also proclaims a lawgiver. Some go so far as to maintain that all this is implied in the very nature of the law—that a law without a lawgiver would be null, would be meaningless. This sense of responsibility, they say, implies a being to whom we must give an account: this sentiment of fear tells of one who may punish. Of this we are firmly convinced, that when we are led to believe in the existence of a living God, on the abundant evidence supplied on all hands, we are also led to trace the moral law up to him. As soon as we admit that man is a created being, and that there is a God who made him, the conscience points to him as sanctioning and appointing the moral law. We cannot conceive of a faculty distinguishing between good and evil, planted in our constitutions by one himself devoid of integrity. We must believe that God approves of the justice and benevolence which the moral power would lead us to commend, and

disapproves of the sin which it prompts us to condemn. Tracing up the law to him, we are led to look on him as its Giver, its Guardian, and its Executor. That law is seen to represent his moral nature, with which it may be identified. In obeying it, we feel that we are pleasing him : in disobeying it, we feel that we are giving him offence,

SECONDLY, CONSCIENCE MAY BE CONSIDERED AS PRONOUNCING

AN AUTHORITATIVE JUDGMENT UPON ACTIONS PRESENTED TO **IT.**

This is an aspect not inconsistent with that under which we have just been contemplating it. This moral law has an exponent in